[1.]

Londoners THEIR ENTERtainment in the Countrie.

Or the whipping of Runnawayes.

Wherein is described,

LONDONS MISERIE.
THE COVNTRIES CRVELTIE.
AND MANS INHVMANITIE.

AT LONDON
Printed by H. L. for C. B.
1604.

London to thy Citizens, eſpecially to ſuch right Honourable, right Worſhipfull, and others, as were thy true-borne *miniſtring comfort to thee, in time of viſitation. Health, peace, and* plentie.

THat *London* hath beene honorable for her ſtate, admired for her wealth, and famous for her nurcerie, what liuing ſoule hath not heard or ſeene. That ſhe is now moſt miſerable, and ouer-whelmed with ſorrowes deluge; witneſſe theſe lines of lamentation: oh time of heauines! that ſuch royaltie ſhould be preſt with miſerie. But of her miſerie I haue writ at large; the iudgement whereof (right Honorable, right Worſhipfull, and wiſe) relieth on your fauourable cenſures, who haue both auᵭhoritie to conuiᵭt, and knowledge to commend. If therfore out of this poeſie of greene hearbs, gathered out of a ſpacious Country garden, you make your ſeuerall choices of ſome (though but of few) to your contents, I ſhall thinke my trauailes richly guerdoned: ſuruay them curiouſlie, and you ſhall find much varietie, but eſpecially of Rue, Wormwood,

wood, and Tyme: But indeede wee may rue the time that euer that bitter weede Wormewood became so sweete a Nosegay. My labour is past, my booke newly come from the presse, and it is in your hands to be censured: if therefore it passe with your good likings, my desires are accomplished, and my expectation satisfied. In hope whereof I rest.

The vvhipping of Runnawayes.

EVen then when Peace & Plenty, like a paire of true-borne Twins kissed, & most louingly embraced one another, not onlie in the middle center, but also in euery priuate angle and skirt of this flourishing Iland. Euen then at that sweetest instant of loue and amitie, when the thought of man could not haue comprehended a more blessed time, then, then I say (note but the suddaine alteration of Fortune) was transformed our so happy and prosperous estate. But alas why should I exclaime against Fortune, which is nothing else but the idle fantasie of ignorant men, when indeede the repentant returning from our intollerable sinnes, might haue continued our blisse and happines. What should I say? what should I write? but that our Summum bonum became our omnimoda miseria, our good, our worse, by that vnexpected change, such is the reward of sinne.

No sooner was the Lady of felicity (the diuine Eliza) departed from this Chaos of iniquitie; as one too worthy the gouernment of so wicked a people, by reason of her gentle chastisements, but in the selfe same houre of her departure, did our almightie Father not

leaue vs destitute, but gaue in place of our deceased Soueraigne, a royall King of an excellent and princelike substance, moulded with a diuine spirit, ordained before for the full felicitie of this languishing Realme, to the end that our disobedience may blush at the sight of his so gratious respecting vs; such a Prince I say that one wrincle seated in his browe, should dart such terror to the heart of sinne, that not one of vs should dare to offende the sacred Deitie of the Almightie. But alas, such and so great was the rot of wickednes grafted in our hardened hearts, that as before so still do the forward branches of horrible sinne spring vp in vs, wherwith we make vs arbors to shadowe our lascinious desires, vayling one sinne vnder another, without either respect or feare.

The King of Kings, the Almightie glorious Essence, noting the stubbornes of so stiffnecked a people, and seeing that notwithstanding all his threatnings, thundred into our eares, by his Prophets, the holy Ministers of his word, we would not repent, but still perseuer in our abhominable wickednesse; euen then when wee thought our selues most secure, and shadowed euen vnder the wings of happines: Did the God of Iustice, the high Almighty one, commaund his Angell to vnsheath his sword, which seemed euen to haue rusted in the scabberd, by meanes of his long suffering, and much patience, and with that rod of his seuere correction, to lay on heauy load vpon the burthened backs of sinners: Oh how vnwillingly did hee procede to this deadly medicine, like a carefull Phisitian, trying all salues for cure, before he put his patient to extreamest paine: Yea he hath often tolde vs so, by the tongs of his Prophets, and like a louing Father full many times intreated vs wicked and sinfull people, euen at our owne dores, to abstaine from the

filthy

filthy desires of the flesh, but we regarded them not, neither was there any, no not one that feared the iudgments of the highest. Wherefore being ouercome with the intollerablenes of our sins, at last as it were breaking forth into such like words, Since they so slightly regard those whom I haue sent with the tongs of fathers, kindely intreating them to refraine from sinne, and they like disobedient children respect them not, neither him that sent them, he gaue this charge to the Angell of his iudgment. Let them feele in full measure the Iudgments of the highest: Therefore smite them with the Plague and Pestilence, that they may know, that I the true and liuing God can bridle the lofty heads of the wicked. And forthwith was his power by his iust iudgment of Plague and Pestilence showen vnto vs, when after we had felt his scourge heauy vpon vs, we could then cry out and say, we haue sinned Lord, wee haue sinned, Oh forbeare thy rod &c.

You know (most kinde respected Readers) that the first stroke of visitation lighted on the very heart of this Realme, London the mother of Cities, and the Nurce of Countries, euen in the prime, and on the neck of Englands new borne happines, when the sweets of Flora began to diaper the dealie spangled pauement of the earth, vpon the high pinacles of which admired City, the messenger of God (as I may say) sitting ready to strike at the commandement of the Lord, those, and in such places as his maiesty should giue him in charge. At length (but yet alas too soone) fell the reward of sinne gently on the Skirts which we terme the Suburbs of the City. The reason why it pleased God to strike the exteriour members, before the interiour parts: I meane the Suburbs before the body of the City, may demonstrate vnto vs, that

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the Lord would yet looke downe in mercy on the body, if that the perishing of some lose members may cause repentance. For as in a faire and costly garment, after it is framed by the labor of the workeman, and through his negligence, or mistaking, it chance to bee made somewhat vnfit, or with some other fault, and therefore doth displease the owner, yet if it may bee mended by altering the skirts, or extremest parts, without taking asunder of the whole, he will be drawn to a better liking of it: So the Lord, that euer taketh delight in sparing and shewing pitty, and doth seeke to recall manie into the way, by the punishment of fewe, in the first breaking forth of his wrath, began to punish the skirts and subburbs of the City, that the City it selfe seeing the rod so neere, should feare betimes. And indeed the action of God so distributing and dispiercing his iudgments, may seeme besides this, to haue had another cause, namely, the excessiue abhomination of filthines practised in those places, more then the rest of the City. That as in a body, all the superfluity of extremities, are by the power of a vegetatiue heate, wrought to the extremetie of the body: So this filthy froth of sensuall beastlinesse, beeing by the force of good gouerment, (such is the benefit of good lawes put in vse) expelled from the inner part, and as I may say, the hart of the City, did residence in the vtmost skirts and appendent members thereunto, and became a fit matter for the first burning of Gods reuengefull wrath. Afterwards, partly by the vicinitie of place, and partly by the vnrespectiuenes of the infected, and the want of care of the sound, but especially the conformity of vnrepented sinnes, kindled the like flame in the inmost places of the City it selfe. And so ere long after it so came to passe, that not only the skirts, but also the whole body of the City was in such

sort

ſore infected. that the very choice, and ſpeciall members of the body deuided themſelues. I make no queſtion (iudicious readers) but you conceaue me rightly; for this I endeuour to let you know, that I goe not about to diminiſh the power and might of God, but this only I infer, that the viſitation of the body of the City, came likewiſe by the poiſure of the hand of God, rather then by the diſorder of any one infected member, for God is almightie, al powerfull, and can ſooner viſit thoſe that are free from affliction, then the viſited themſelues are able to infect: therefore the only ſalue to cure affliction, is to make vſe of the Ancient ſaying of the wiſe Philitian the Euangeliſt, Luke in his 13. Chapter and 3. verſe. Except you amend your liues you ſhall all likewiſe periſh. So that if we arme our ſelues with heartie repentance, we may be ſure that no infection can haue power to harme vs. So likewiſe ſaith Dauid in his Lxxxi. Pſalme. 7. 10. and 11. verſes, A thouſand ſhall fall beſide thee, and tenne thouſand at thy right hand, but it ſhall not come nigh thee. There ſhal no euil happen vnto thee, neither ſhal any plague come nigh thy dwelling, for he ſhal giue his Angels charge ouer thee to keepe thee in all thy waies.

But to proceede to the miſerable eſtate of the City, which God for his mercy ceaſe, and inueſt a new the royalll eſtate thereof. Long had not the hand of the Almighty ſcourged the deſerued ſinners of the City, to the great terror of the reſidue not afflicted, but London, that deare foſtering mother of many thouſand ſoules, grew into ſuch a general contempt, that thee ware lothſome and vglie, not onlie in the ſight of her owne, borne of her owne wombe, but of Aliens and ſtrangers well may you ſay, no marueil if ſtrangers hate her whom her owne fleſh and blood loued not.

How many thouſand Citizens, or rather euill

ſonnes, as I may rightly tearme them, fled from their mother London, which might better both haue imployed their care in propulſing the infection from the vntainted parts, by eſtabliſhing a good order, and alſo their money in releeuing ỹ diſtreſſed ſtate of thoſe whō God ſingled out, to beare publique miſery: then thus to haue renounced both theſe their duties: for though a worthy Phiſitian preſcribeth this as a ſoueraigne medecine againſt this contagion. *Cito fugere, longe abeſſe, tarde redire.* Yet feare to forſake their ſtation, and to fly from the performance of their charitable duties, ſheawes a diſtruſtfull flying from God, flying from God do I ſay? Oh whither could they flie? into what countrey? what towne? what Citie? to liue ſecure, and to hide themſelues from him that is all almighty. Flyeſt thou to the vtmoſt bounds of Europe, nay to any priuate angle of the world, why there Iehouah is: Doſt thou delue into the center of the earth? why there is God alſo. And as the Prophet Dauid ſaith in his Cxxxix Pſalme. Whither ſhall I fly from thy ſpirit, or whether ſhall I go from thy preſence, If I clime vp into heauen, thou art there; If I goe down into hell, thou art there alſo. If I take the winges of the morning, and remaine in the vttermoſt parts of the ſea, euen there alſo ſhall thy hand leade mee, and thy right hand ſhall hold mee. Is the Lord of this might? of ſuch power? and ſuch wonderfull omnipotencie: and doeſt thou thinke thou art free from his anger and punishment, by flying twentie miles from the place of his viſitation: no ſurely, nay, thou knoweſt it thy ſelfe for truth: Hath he not ſtricken thee? or in ſparing thy ſelfe, hath hee not viſited thy wife or children? I knowe it is true, yea, to thy griefe thou haſt found it true. Hereupon runnes the terrible mouthie rumour through the Country, that this vniuerſall

Plague

Plague comes by the meanes of thée, by thy meanes diſtreſſed Londoner, for thoſe of the Country not iudging aright of the cauſe of this contagious diſeaſe, which is indéede the ſinfulnes of all ſorts, and degrées of this land: and onely looking on the outward meanes of encreaſing, and propagating the ſame, can philoſophize about this infection, and ſay, it was not ſo much meruaile that London (in which an infinite nomber of people are compact in ſo narrowe a rome) be tainted therewith. But the Country being ſpacious, and the aire cleare, and the houſes ſeated in a well diſtant vicinitie, might be kept vntouched, without the careleſnes of ſome amongſt them that trading with Londoners; ſome rather to reſpect their priuate gaine, then the ſafetie of many, and alſo the vaine tymiditie of the Citizens, who diſperſing themſelues in the Country, and with themſelues, that deadly and peſtiferous poyſon, drew many into the lamentable participation of their miſeries. Therefore woe worth thée Londoner, ſaith the Country, hadſt not thou béene, we had béene frée. I anſwere no: for aſſure thy ſelfe thou Country-man, or Townes-man, whoſoeuer thou be, that if thou be viſited, it is thy ſinne that cauſeth viſitation, for elſe thou ſhouldeſt accuſe God of iniuſtice, and improuidence. Of improuidence, by thinking that this thy affliction commeth not to thée, by the determinate purpoſe of God, but onely by ſuch accidentalll and outward caſualties. Of iniuſtice, by not obſeruing, how thy ſinnes haue deſerued this ſcourge, and that it is the iuſt hand of God ſtriking: But thou looking no further then the externall occaſion, fretteſt againſt thy afflicted brothers, calleſt into queſtion the iuſtice of God, and ſo doeſt hazard loſing of that benefit, might elſe redound vnto thée, by this thy viſitation. But that the iuſtice of God, in punishing thée alſo with this

sore affliction, may better appeare, doe but thus reason with thy selfe: If I commit an offence, or if another offend, is an innocent and guiltlesse man called in question? or doth the Iudge condemne thée for my offence? no. And shall the righteous Iudge of the world shew lesse iustice, be it farre from our thought. Certainly as the Husbandman doth not set his sickle to the corne, but where it is ripe: so God doth not inflict so grieuous a iudgement, but when our mellow sinnes doe call downe the same. Wilt thou auoide this Pestilence? feare thy sinne more then the Citie; if thou remoue thy sinne from the face of the Lord, the Cities contagion shal not hurt thée: but if thy sinnes remaine vnrepented, the Countries wholesomnes cannot help thée. Although I say not, that all those which escape are without sinne, or all those which perish, are most defiled therewith. Yet this, I say, that thou which dwellest in the Country, shouldst not in this thy visitation, blame onely the distressed of the Citie, which being as willing to saue their liues as thou art, desire to draw the vntainted aire of the Country: and so forget the true cause, which is sinne: but thou saist this it is hath so tainted the Country.

Truly I cannot denie, but that this meanes hath béene subordained to the will of God, in bringing to passe this iudgement; but how many thousand others hath God preserued to the ioy and comfort of their friends. And I cannot tell whether the inhumanitie of such as thou art, be not a cause of the wrath of God towards thée. But is this the onely cause? nay, is it the chiefe cause? I know the contrary, for of my knowledge many haue themselues fetched the fire, by which their owne, and others houses haue béene inflamed: To be short, I cannot excuse many of the Londoners vnconscionable flight; yet also I cannot but accuse

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thine vncharitable diſcurteſie.

It is not long ſince one of the ſimple held argument againſt me touching that point. That had not London bëene infected, the Country had bëene frée, I am ſure you will all hold with me, that inſtëede of proning this aſſertion, he proues him ſelfe ignorant, and he that amongſt you thinks otherwiſe, I pronounce him one of the ſame ſect and fraternitie. For approbation whereof, note this reaſon gathered from your ſelues, doe any of you that are carefull Farmers, or tyllers of ground (after you haue ſowen your graine, and that it appeareth faire aboue the ground) ſuffer anie cockle or wëede to ouer-peare it, for hindering the growth of your ſëede? No more will the eternall carefull and louing Husband-man, ſuffer any vnſauorie wëede, I meane any ſinne to ouer-pere, or ouer-ſway his good ſëede, which are his graces, offered by the meanes of ſaluation he hath vouchſafed, inſomuch that when he beholds ſinne in his pride, and growne euen to his head of ripenes, he will ſuffer him no longer, but ſuddainly cut him off, without any further reſpect. And thinkeſt thou, that by dwelling in the healthfull aire of the Country, thou art ſhrouded from the puniſhments of God. Doth hee onely hate ſinne in the Citie, and not in the Country? or will he puniſh it in the Citie, and not in the Country? No. Where it is, there God will puniſh it, & all meanes are his: Thou maiſt (as thou haſt practiſed) keepe out Londoners, but not the iudgment of God. Seeing therefore thine iniquities be ripe, the time of Gods forbearing is likewiſe out, that whether London had bëene viſited or no, thy ſinne ſurely had cauſed thy deſtruction. Therefore let not the Country thinke, that Londons ſinnes are the cauſe of the Countries puniſhment, but that their owne wickednes is their owne affliction.

But London, now do I speake to thine, I meane thy Inhabitants, thy children, how disobedient and vnnaturall they haue béen towards thee: Shall a mother bring vp her children with much care, great respect, and greater loue, till they be of sufficient ability to helpe and maintaine themselues, and in her distresse shall they flie from her, oh vnnaturall children. Why did you so disobedient and vnkinde Londoners; you, when you saw your mother in miserie, and many of her little ones, your younger brethren in distresse, you take you to your héeles, and plaide the runnawayes, when you should haue succoured them, and lent them comfort in their necessitie. Hast thou any thing thou hadst not from her, or by her meanes? Hast thou not suckt life from her teate, and wealth from her stocke, and in her extremitie didst thou leaue her? if thou hadst lent her but a little reliefe now in her want, thou hadst then shewed thy gratitude in that extremitie, and she would haue repaid thée trebble for it héereafter. Nay (which is more) thy prouident care might haue contained the rage of the infection, and the God of loue séeing thy mercifulnes to the afflicted, might haue béene moued to mercy: but before thou wouldst lend her or hers any comfort, thou wouldst spend prodigally on the Country. But I prethie examine thy selfe, and tell mee truly, what kindnes didst thou finde of the Country, hadst thou entertainment? Hardly: Hadst thou lodging? if any, thou payedst well for a bad one, and yet wert forced to dissemble thy dwelling, before thou couldest obtaine it: for indéede wert thou known to be a Londoner, thy patrimonie could not procure thée a bed, and yet thou wouldest flie from her that gaue thée both lodging, and meate for nothing.

Nay further, let vs come more nierer to the vncharitable country, hadst thou a brother dwelling in the

Countrie,

Countrie, whose habilitie by his large reuenewes, might aide thée in thy extremitie, and didst thou find a brotherlike intertainment at his hands. It may be hee had more kind nature in him, then thy mother had at thy hands, but my opinion will not beare it. For experience in mine owne trauell hath shown the contrary. I know where a man of thy stature, proportion, & comelie personage, whose exteriour demeanour hath béene admired for courtlike complement, whose tongue hath pleaded more like a learned lawyer, then an vnskilfull Citizen, to a man more simple then himselfe, yea to his owne brother, and yet hath found no remorce, no comfort, hardly any meate vpon extreame request, and for lodging a wad of straw, or a réeke of haie, which he hath béene as iocand with, as a bed of downe, when hee hath had all mortall felicitie to attend him.

Moreouer, I came to another place of the Countrie, to a towne of an excellent scituation, vppon whose battlemẽts the wholsome winds whistles melodious notes, as if their aire warbling did not at al feare anie infection, at whose northerne gate my horse and I made entrance, no sooner had I gotten part of the gate ouer my head, but a winter-weather-beaten clowne repaires vnto me, with an old rustie bill on his necke, stand, saith he, from whence came you? The absurd fellowes rusticke behauiour, forced me to spend a little time idelie, by answering rudelie as his demandes were simple: Stand, saide I? Why art thou a good fellow, that thou bidst me stand, yea, that I am, saide hee: why then thou wouldest haue my purse, wouldest thou not? your purse, quoth he? why do you think that I stand here to keepe sheepe? why no, said I, but I thinke rather to take purses: Sir, saith he, I haue taken as good a mans purse as yours before you:

by my faith not vnlike, said I: why then, saide he, neuer tickle me in the teeth with taking a purse, but tell mée who you are, thou seest who I am, saide I, but I pray thée tel me wherefore dost thou stand here: why, (quoth he) to kéepe out Rogues, Rascols, and Londoners.

Then by your leaue sir Rogue, saide I:
And let an honest Londoner passe by.

No sooner had he heard the name of Londoner, but the simple clowne presentlie giues way, and standing a lose farre from mé, waues his rustie bil to and fro with these words reiterated twice or thrice.

You must go that way:
You must not come this way.

With that, laughing heartelie at the silly hinde, to sée into what a timerous ertacie, the verie name of Londoner had changed him, I set spurres to my horse, and rode quite through the towne, without farther molestation.

Within the space of twenty miles distant from the towne aforesaide, I had gotten another towne ouer my head, the scituation I need not to stand vpon, only the nature of the people, and the inhabitants thereof. The blacke shadowe of night hauing canopeide the splendant eie of day, and twilight being past, making entrance into the towne, I inquired for lodging at an Inne, an Inne it had been, and an Inne it was, but that indeed the bush or signe was taken down, for all the people told me the Iustices of the Countrey, had caused them to be taken awaie, and withall that they should lodge no strangers, which commaun-

ment

ment indeede was verie strictlie obserued, for I could neither get lodging, nor meate for any money, being driuen to such extremitie, and seeing my horse verie wearie, and that I was destitute of any kinde of prouender, I knew not what shift to make, till at length this refuge I found: Within halfe a mile there was a verie faire meadowe cut but the day before, and the hay newly made, so that wanting all other meanes, I made repaire to one of the cockes, and slipping the snaffle out of my horses mouth, tied the end of his bridle to my legge, so that my horse well refreshed him, whilst my selfe betooke mee to a little slumbering repose. No sooner had the harbinger of light opened the windowes of the new-borne day, but (as the necessitie of my business required) I went forward on my iourney. I had not rode fiue miles further from those vncharitable people, but an honest plaine fearefull Swaine meeting me, gaue me the good time of the day, and withall, saide he, Sir, if you loue your life, ride not that way, but ride vp by yonder hedge, it is not a quarter of a mile out of your way, otherwise I assure you, you will ride in great danger: I prethie honest fellow, saide I, why doest thou wish mee to leaue the way, are there any that want money, which make their stand there: no (quoth hee) but a worse matter, for there lies a Gentleman starke dead: God a mercy good fellow, said I, but if that be the worst, I will not (God willing) leaue the way; whereupon (arming my selfe with a faithfull resolution) I made towards the body, where I saw the most lamentablest spectacle that euer mine eyes were guilty of. For in the high-way close by a hedges side, there lay a very proper Gentleman suted all in blacke, a faire scarfe about his neck, with a siluer hatched short sword hanging in it, a dagger sutable, and dead he was, but how long before he

died, I could not learne, nor how hee died; but those that inhabited nearest to the place, told me, that trauailers suspected it was the Plague hee died of, and I could not otherwise imagine my selfe, for the cause that shewed the likeliest probability, was this; that as the Gentleman lay dead booted and spurd, so his horse (a most lamentable sight) went grasing hard by saddled and bridled.

What became of him I know not, nor how they buried him, I could not since learne, but no doubt, after the ordinarie course of the Country, like a dogge; for in my trauaile I saw another dead in the like sort, but he seemed to be a Country Husbandman, with a fustian doublet, a round paire of cloath hose, and a pitchforke by him, he lay (as I was told) two or three dayes vnburied, vncouered I may say, for GOD knowes his buriall was simple. If the birds did sing him to the ditch his graue, why then hee had a knell, otherwise a dogge had a more honest buriall. For the manner of his funerall was this, euen tumbled into the ditch, and couered with a little earth, this was all his buriall, and all his funerall. Oh where is Christianitie become? Charitie long since was key cold, but at this present, I thinke Christianitie in the Country be starke dead. Yet London, London, notwithstanding all thy waste of deadly sinne which thou art burthened with, thou yieldest Christian buriall for thy sinfull people, yea, albeit thy receipt for dead bodies be but a spanne, in comparison of the spacious Country, yet thou hast with honest respect performed thy last obsequies and dutie to thy dead, and hast interred the liuelesse bodies, of almost foure thousand of thy deceased Inhabitants, yea, and brought thy yonger children more like vnto bridall bed, then to an earthly graue, decked with odoriferous flowers and garlands, and

hundreds

hundreds of people with mournfull hearts attending on them. Which speciall instance of Christianitie, no doubt but the Lord will reward in mercie. Therefore thou poore remainder of that famous Citie, nowe at the last remember thy sinnes, and while thou hast time call for grace, the Lord is readie everie minute of an houre to heare thee, he hath lent thee longer daies then thy deceased brethren, to see if thou wilt yet turne unto him, and leaue to sinne. But without all question, if thou be stubborne, and wilt still persist in thy wickednes, as the fall of them hath beene great, thine will be greater. Wherefore while thou hast time, now in thy most miserie call to the Lord for mercie; repent thee of thy former sinnes, and perswade thy selfe, the Lord will not onely heare thee, but relieue thee, and send thee comfort in thy extremitie, for hee reioyceth more in the conuersion of one sinfull soule, then in all the glories of the greatest potentate of the world.

Experience hath euer taught us, that if but the least member of the body be distempered, the whole body is out of quiet, much more if the head (being the principall member) be neuer so little troubled. So fares it with the body of this Land England, the admired Iland of the world, whose head thou art London, distressed London, whose very eye thou art to illuminate, and lighten the darke members of the same: yea, whose Sunne thou art, which (keeping thy diurnall course through Englands element) doest dart such comfortable influence from thy Horison, that soke vp all distilling teares of sorrowe.

But now alas, for so much as that head of ours aketh, that eye of ours winketh, and that Sunne of ours setteth, howe can that body of ours chuse but perish? What resteth then, but that each seuerall member according to his place, lament the heads distem-

perature, endeauouring and labouring by all possible meanes, for some precious balme to cure that same deadly head-ake. That balme must be the mercie and compassion of the highest, which is to be obtained onelie by prayer, with a hartie repentance of our wicked sinnes. Know wee the meanes, yet will not seeke redresse: know we a salue: yet suffer the sore to rancle: no meruaile then if the Mace of death lie so heauie vpon vs. Why should Nature haue so little feeling in vs, that wee the inferiour members, should suffer our head to perish, when that a little, little hartie sorrow, would saue a thousand wounds. Weepe therefore, O thou Country-man, weepe not onely with vs, but for vs, I meane for woefull London thy head, who is nowe visited for sinne: Let not her affliction be thy securitie, let not her plagues flatter thée, and make thée thinke that thou art free from sinne, because thy visitation is the lesse. For well maist thou perceaue, that the selfe same scourge (though not in such terrible manner) yet in some measure, it stealeth vpon thy Townes and Villages. Therefore perswade thy selfe, vnlesse London affliction enforce thy speedie reformation, it is to be feared that thou wilt taste the like miserie. Wherefore with London doe thou ioyne in heartie prayers, that the Lord in mercie would laie downe vpon vs, that not onely the remainder of the Citie, but also the body of the Country may be so vnited together in his feare and loue, that so long as they haue any being heere in this world, his name by them may be glorified, & they glorified by him in the world to come.

But to proceed, no sooner had I mounted the vsuall walks for shepheards, the downes of Buckingham, but I might heare a Swayne tuning on his harsh pipe such notes of sorrow, and withall singing to the same

lame to find an Elegie, that his pretie Ewes left grazing, and would not feede for mourning: the effect whereof followeth.

An Ælegie.

No wonder though I waile,
my sheepe are poore,
Yet sorrowes naught auaile,
for all my store.
The Sommers prime is winter vnto mee,
My flocks are gaunt, no wonder though they be.

My ioy and comfort dies,
drown'd vp in woe:
Ny Lambes by my moist eies,
my sorrowes know.
They scorne to liue, since they my liuing feare,
And pyne to see their masters pining cheere.

Hust silence, leaue thy caue,
thy caue obscur'd:
And deigne my woes a graue,
woes long endur'd.
Though thou leaue me, yet take my sorrows to thee,
Or leauing them, alas thou doo'st vndoe mee.

Silence mou'd to pitty,
Sy. wherefore vndone?
Shep. Wayling for a City,
Woeful London.

Whilst London smyl'd, my flocks did feede them ful
Skipping for ioy, that London had their wull.

Woe is mee, they die now,
cause they feede not,
Shepheard, Swaynes must flie nowe,
cause they speed not.
Yet when I pipe and sing that London smileth,
My sheep reuiue againe and death beguileth.

Wherefore silence pittie,
my Lambes mourning:
Ioine in our sad dittie,
till woes turning. (weepe by you
Sy. Mourne Swaynes, mourne sheep, and silence wil
And as you weepe for mercie, Shepeheards cry you.

This passionate dittie was no sooner ended, but I drewe neere the place, whence I heard that vnexpected lamentation, where on a banck of mosse I found a true loue knot of Shepheards all woe begun, euen all stroken into an extacie, of whom I demaunded the cause of sorrowe, one of them more free of spirit then the rest, willing to satisfie my demaund, to the intent I might mourne with them, brake into these termes of exclamation. Oh Spring of sorrowes, Sommer of lamentations, Autumne of woes, Winter of heauines, oh times of miserie, when will your contagion haue an end, your seuerall aires haue been infectious, whereby manie thousands haue perished. Neuer since I knew the contented life of a Swaine, did I so long sucke on the sower dug of infelicitie, for wee were wont

wont to smile howeuer Fortune frowned, but now alas as much subiect to passion as discontent it selfe, wherefore kind Stranger (saide he) perswade thy selfe, that it is some extraordinarie affliction that forceth such distilling teares from Shepheards sunne dried eies. My London: and there made a colon, whereuppon all the rest of the shepheards ioyntlie with him did beare seuerall parts in this sad following Eglogue.

The Æglogue.

Burst, burst poore harts, you haue no longer hope,
Captiue our eies vnto eternall sleepe:
Let all our sences haue no further scope,
Let death be Lord of vs and all our sheepe
Or if we liue, thus (liuing) let vs crie, (die,
Heauens blesse faire London, or poore Shepheards
Cry, cry aloude, as they that heare our crying,
May crie with vs, and fainting, fall a dying.

FINIS.

To discribe the particular sorrowes of euery grieued soule, were as impossible as to number Calice sands (as the prouerb goes) the lamentation is so generall. And that not only amongst the Swaines, but the whole Countrie, and especiallie amongst Clothiers, and their poore seruice-able people, for since the memorie of man, almost there hath not beene knowne the like. He that was wont to emploie manie hundreds in his worke, cannot now help twenty poore, insomuch

insomuch that it procures such emulation and malice twixt them that are wrought, and the rest wanting worke, that it euen brings a confusion amongst them. And in this case what should the Clothier do, some come to him on their knees, some with wringing hands, some crying with Infants in their armes, but all of them with such pittifull lamentation, that it pities the amazed Clothier in such sort, that he is weary of life. At length thinking to giue them reasonable satisfaction, he pleadeth, that the want of sale for cloth at London, is the cause he hath so little imployment. But alas this would not satisfie the poore multitude, so great is their distresse, and such an vnanswerable argument is importunate necessitie. And thus I may tell you, neuer was cloth better cheape amongst Clothiers, yet seldome hath woll beene knowne more déere vnto them, and of money I dare say that most of them neuer knew the like want, though they haue money worth to great value, and the cause of this, saie they, is only Londons visitation: If then the mittigation of the pestilent affliction laide vppon that Citie, would relieue the want of many thousand poore soules, (as it is well knowne to euery one of vs it would) why then let vs vse the meanes to take away the effect, that is, praier to lessen sinne, that God in mercie would pittie Londons miserie.

And now London, once more doe I speake to thée, thou Nurse of people, so louing and kinde a mother, dost thou alwaies shew thy selfe vnto thine owne, how disobedient so euer they bée, that thy armes are heerely open to receaue both thy strangling children. They like vile wanderers, haue plaide the runnawaies from thee, yet thou with teares of comfort art readie to entertaine them. And albeit, they haue trespassed long in the country, yet thou must be their

refuge,

refuge, thou art their foster-mother, none will entertaine them but thou: Why then did they flie from thée? onely because thou wert touched with calamitie; and albeit thou art not yet frée, yet they are now forced to séeke shelter vnder thy wings, and notwithstanding thy aduersitie, like poore prodigals they returne of meere necessitie. Thou diddest euer loue them, though they hated thée, so were they hated euen of them to whom they fled. They fled from London to haue harbour in the Country, but woe the time that euer London knew such extremitie. Will it not be a most lamentable record to our posteritie, to reade this Index of the vncharitable nature of the Country? It cannot choose: Therefore that Londons aduersitie may now turne to prosperitie, that the rude and inhumane Country, may tast the wholsome comfort of the Citie, let vs all pray for Londons health and libertie.

Which the God of all mercie, power, and consolation graunt, for the loue of that immaculate Lambe Christ Iesus, our onely Sauiour and Redéemer.

FINIS.

D.

LONDONS WEL-
come home to her Citizens.

ARe you return'd?
oh wherefore did you flie me,
Leauing me naked,
weeping, and forlorne:
How many thouſand Infants
here lie by me,
Ceaz'd on by *Death*
ſince firſt I began to mourne:
Did they want comfort?
wherefore did they die?
I doe not ſay
for want of charitie.

You fed them full,
but it was full of woe,
They had enough;
God wot enough of care,
Indeede you were to blame,
you preſt them ſo,
With more then their weake
natures could well beare:

Ill was that well,
well bearing had been good,
I would haue borne you all,
though drown'd in blood.

And yet you ranne from me,
oh whither then?
Into the iawes
of inhumanitie,
Vnto the people
that were worſe then men,
Now Catalogue
in laſting infamie:
There were your hopes blaſted,
being croſt,
In ſtrange aduentures
where your hope was moſt.

Haue I beene thus long mother
(wondrous *Tyme*)
Vnder whoſe wings
millions of people lie;
Hath this child-bearing
fruitfull wombe of mine,
Brought forth ſo many:
(oh *Securitie*
Why do'ſt thou lull
my young ones thus a ſleepe,
Slumbring in peace
when I their mother weepe.)

Oh

Oh let them ſee my teares
how faſt they trill,
Am I their mother?
Mother to my griefe:
Are they my children?
children to their will:
Are they come home againe
to ſeeke reliefe?
Oh bid them welcome,
for I long to heare
Their pilgrimage
in this ſame wondrous yeare.

Welcome poore pilgrimes:
what ſo ragg'd and torne?
Haue you not skirmiſht
with proud *Powertie?*
I feare you haue;
oh wherfore doe you mourne?
And hang the head?
heere's ruſſet miſerie:
Indeede it is;
ſay therefore which is better,
A ruſſet banck'rout,
or a Sattine debter.

I am too laniſh,
yet but heare me ſpeake,
I ſpeake in loue,
and loue doth make me weepe,

Should I not weepe,
then my heart would breake,
And in ſuch paſſion,
who a meane can keepe:
I weepe for you,
and weeping will not lin,
Till I am ſure
that you are purg'd of ſin.

Sinne was the cauſe of woe,
oh welcome then,
If thou haſt left
that ſinne of thine behind?
The ſcourge of heauen is paſt.
Oh Citizen,
Or ſonne of me poore *London*,
be not blind
With ſquint-ey'd error;
now redeeme my fame,
Which *Sinne* hath pawn'd
by an adult'rate name.

Set *Pride* to ſale,
let *Auarice* goe bie,
Enuie's a deuill,
Gluttonie a fiend,
On wanton *Strumpets*
doe not caſt thine eie,
Abandon *Sinne*,
and thus with teares I end:

to her Citizens.

Teares that all teares
of *Paſsion* ſhall ſurmount,
Till *Londons Sinne*
giue vp her laſt account.

FINIS.

FINIS.

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